The Review.

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THE STORY OF A CONVERSION.

AMONG the many letters which the editor of THE REVIEW has received upon the occasion of the death of his venerated father the subjoined is representative of at least a dozen:

"Spalding, Nebraska, July 23rd, 1904.

"My dear Mr. Preuss:—Kindly send me a copy of the obituary of your distinguished father. Why not also make a number of THE REVIEW out of a translation of the same? The example of such a great Christian should be known over all America. His untiring and willing work in the *Amerika* should be hailed through the United States.

"They speak of knights now-a-days, because they were men of heroic mold, the defenders of religion and virtue and weakness. Any insurance society gives that title to its members. The true knights of our day are the brave and undaunted editors who spend their lives and incur the hatred of the world in defending the religion of Jesus Christ. That is the chivalry of our time. The modern Masons are more dangerous than the fanatic Mussulmans. May the Lord reward your noble father!

Respectfully yours,

(Rev.) Julius E. De Vos."

We know of no better way to bring home to our readers the lesson of the late Dr. Preuss' life, than by reproducing in an English translation his own simple, modest, and unvarnished account of his conversion to the Catholic Church, as it has stood since 1879 in the pages of his Catholic work on the Immaculate Conception.*) And because THE REVIEW

*) Zum Lobe der Unbefleckten Empfaengniss der Allerseligsten Jungfrau. Von Einem, der sie vormals gelaestert hat. Mit einem Begleitworte des hochwuerdigsten Herrn Dr. Konrad Martin, Bischofs von Paderborn. Freiburg und St. Louis, Herder. 1879. (The history of his conversion is related by the author on pages 181 to 226.)—A. P.

is a journal with many readers whose tastes and interests vary; because we must keep abreast of many burning questions of the day, and because the work of translation is difficult and requires much time,—we will not devote one or two entire issues to this story, but publish it seriatim, with such additions and foot-notes of our own as we may think useful for further elucidation.—A. P.

I.

A few miles northeast of the Prussian Capital there lies, surrounded partly by pine-groves, partly by fertile fields, the manorial estate of Lichterfelde. The owner thereof (in the days of which we are about to speak) differed in a very extraordinary way from most of his countrymen. With a considerable knowledge of books and a lively interest in every human science, he combined a knowledge of the Catholic Church, her history and institutions, which in those days was without example in German Protestant circles and which impressed one all the more deeply in debate because it was borne by a cordial sympathy and unfeigned recognition.

In the year 1859 the ancient and towering castle of this grandseigneur admitted through its hospitable portals, for a stay of one or two weeks, a young Protestant scholar, who, having graduated shortly previous in two separate faculties,†) considered he had, if not a decisive voice, at least a right to be heard in all scientific controversies under the sun.

But he proved an unequal match for his older and more experienced host as soon as the conversation drifted to Catholic subjects, for he found himself scarcely able to defend successfully a single one of his "theological" asserta.

In consequence, his gratitude for the hospitality received was not unalloyed with a sentiment of deep abashment, when our "savant" returned to his humble home.

Clearly, his theological training had a serious flaw, which must be corrected at any price.

As to how the correction was to be made, he could not long remain in doubt. For what little he knew about the differences between Catholicism and Protestantism, he had derived from the 'Examen Concilii Tridentini' of Chemnitz. If he had only possessed a greater mastery of this work, he thought he would have been more successful in his disputations at Lichterfelde.

And so he decided to devote renewed study to this "classical book," and also, with the applause and aid of a thoroughly orthodox Lutheran publisher, to get out a new edition of the same.

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†) Philosophy and theology.—A. P.

As he perused the ancient, more than three hundred year old work, page for page and line for line, the spirit of its author seemed to seize upon him. The dogmas which Chemnitz had evolved in conformity with Luther, his bitter enmity against Rome, the very expressions in which he clothed both the one and the other, gradually and imperceptibly became the property of his new editor; most rapidly of all perhaps the unmeasured and reckless style of polemics of this "second Martin," because it harmonized with and encouraged the innate polemical fanaticism of the young editor, which had already vented itself in anything but noble jibes against the so-called "Protestant Alliance."

However, a modern Protestant "docent" not only desires to *reproduce;* he also wants to *produce* something of his own, even if the work in which he is momentarily engaged, be nothing but the rëediting of an old and half-forgotten tome. Could not the 'Examen' of Chemnitz be defended against Bellarmin, for instance? Or be continued so as to include the new dogmas that had been added to the Catholic faith since the days of the Tridentine Council?

Our young Protestant theologian soon found, that to defend Chemnitz against Bellarmin was an undertaking of considerable difficulty; for after he had purchased the folios of the 'Disputationes' and began to study them, he perceived that he was not by any means a match for Bellarmin, the most subtle and deeply read among Catholic apologists.

To continue the 'Examen,' he fancied, would be an easier task; because since the close of the Council of Trent only one new dogma, that of the Immaculate Conception, had been promulgated by the Holy See.

This too, of course, had to be thoroughly studied, both from a historic and a dogmatic point of view. But as he had promised some sort of "scientific supplement" in the introduction to his new edition of the 'Examen' of Chemnitz, the pupil of the choleric Brunswickian Superintendent set to work boldly and energetically.

He read through the 'Magnum Bullarium Romanum,' making a lot of excerpts; studied the ten volumes of 'Pareri dell' episcopato cattolico,' which a Prussian ambassador had sent for his use to the Berlin library, and then wrote out the first sketch of his "Tractatus" on, or rather against, the Immaculate Conception of the Blessed Virgin Mary, which was to appear as the concluding chapter of the 'Examen Concilii Tridentini' of Chemnitz.

Several of his friends encouraging him to treat this "interesting subject" also in the German language, and he himself feeling that he had to write some "important scientific work" in order to

open for himself the way to a university professorship, he decided to make "the examination and refutation of the new Romish dogma" one of the chief tasks of his life.

And the more earnestly he considered the matter, the more clearly it appeared to him that something really great could be accomplished along this line. His intercourse with a highly distinguished master, then no longer living, had planted in his soul the axiom that the conversion of liberal Protestants to the genuine and original Lutheranism could be brought about solely by a thorough-going renewal of the literary fight against Rome, since in the heat of battle the majority of the more liberal-minded Protestants would be forced to see that the final victory over the Catholic Church could be won from no other standpoint than that of Luther and Chemnitz.

As a new David, therefore, this young Protestant "Privatdocent" imagined it to be his duty to step forth into the great world-arena, where the Goliah of "Papism" held forth.

For a successful encounter with the dreadful giant, he felt that two things were indispensible: new researches leading to a thorough knowledge of the entire documentary evidence on his subject; and perfect mastery of style. The latter he strove to acquire by an unceasing study of the works of the greatest of modern German prose writers, Lessing; and for the former he not only rummaged the libraries and manuscript collections of Berlin, but also took the trouble to make personal researches in the public and convent libraries of Bohemia, Austria, South Germany, and the Tyrol.

Nor did his activity in this direction remain entirely unrewarded. With amiable guileleness the Father Librarian of St. Peter's in Salzburg, for instance, allowed him to take to his hotel a rare tractate of John of Segovia, upon the simple, though not exactly silly, assurance that he was engaged upon the study of the ecclesiastical history of the fifteenth century.

There was one remarkable book, however, which, in spite of all his researches, he could find neither at Wiltau, nor at Regensburg, nor at Strahow, nor in fact anywhere else—"the strongest ever written against the Immaculate Conception." It was a pamphlet composed by Juan de Torquemada, the famous legate of Pope Eugene IV. at the Council of Basle, and published in a very limited edition about a century later.

A laborious perusal of the Dominican Annals finally brought out the fact that a copy of this extremely rare book had been in 1650 in the library of Cardinal Mazarini, which through Louis XIV., Louis XV., Louis XVI., Louis XVIII., Charles X., and Louis Philippe, had descended to Napoleon III. Perhaps it could

be gotten hold of. And it was gotten hold of, as the subjoined letter shows:

"His Excellency the Minister of Foreign Affairs has, upon your request, seconded by myself, through the offices of the Royal Ambassador at Paris, borrowed from the Mazarin Library of that city the book desired by you for examination, viz: 'Tractatus de veritate conceptionis b. virginis per Joannem de Turrecremata, Romae 1547, and sent it to me to transmit to you. I herewith hand you the work with the request to return it in due time.

"Berlin, Sept. 26th, 1863.

"The Minister of Worship, Education, and Medicine,
per Lehnert."

Thus equipped, our zealous "Privatdocent" set to work; and with the exception of a few weeks which he devoted to a puerile attack upon the Right Reverend the Bishop of Paderborn, he gave all his leisure hours, up to the Feast of the Ascension, 1865, to the "refutation of the Romish Doctrine of the Immaculate Conception."

FIGHTING HARMFUL NOSTRUMS.

The plan of the Post Office Department to fight the worst patent medicine evils by refusing the use of the mails is a step of great importance in the working-out of a problem which presents peculiar difficulties. The cutting-off of mail privileges was the most effective method that could be found for suppressing the great lotteries, while the fraud order is the weapon by which hundreds of fraudulent "mail-order" schemes are annually wiped out of existence.

The mails were necessary to secure the distribution of lottery tickets quickly and cheaply, and in the "mail-order" swindles long-distance transactions are involved, because, after personal inspection, no one will buy the commodities handled. But in the patent-medicine trade, either in its legitimate or its illegitimate branches, these considerations do not fully apply. The goods are not perishable, can be sent out from the factory by freight or express, and, except in those instances where the purchaser wishes to keep his ailment a secret, can be sold more conveniently over the drug-store counter than in the "sealed package" sent by mail. It differs, too, from most of the other questionable enterprises against which fraud orders have been effective, in that the victim seldom realizes that he has been imposed upon. The man who receives a doll's tea-set after answering an advertisement which offered forty-six pieces of Dresden china, but did not specify the size, calls down vengeance on the rascal who fooled him; but the

man who takes a bottle of "nerve cure" which may contain more alcohol than the same amount of whiskey and owe its stimulating effect solely to that, is more likely than not to return for six more bottles, and, on request, write an enthusiastic testimonial for the great remedy. Every one is acquainted with victims of the patent medicine habit who can not be persuaded out of the delusion that they are being benefited by nostrums which reputable physicians maintain have little or no real value.

Thus, so long as the consumers feel as they do, there is reason to think that the manufacturers of these preparations may be able to get along reasonably well without the use of the mails—better, at least, than could the lottery or "mail-order" swindlers. Only trial can show to what extent this may be true. If the Department intends to go so far as to exclude from the mails all publications carrying the advertisements of the objectionable preparations, it will at least reduce greatly the chance for picking up new customers.

We doubt not that the worthless "cure-alls" will continue to be sold so long as people can be persuaded that there is virtue in them. To make public their formulæ, that they may be known for just what they are, is the only step likely to accomplish sweeping results. Heretofore this has been the thing most difficult to attain. Efforts to give wide circulation to the results of analyses made by the Massachusetts State Board of Health or the National Department of Agriculture have been and will be fought bitterly by the unscrupulous nostrum manufacturers, who realize that the existence of their lucrative business depends on public ignorance. There are perhaps some women whose ambition for beautiful complexions will stick at nothing; but the great majority certainly will hesitate to use the much-advertised "face bleaches," nine of which, analyzed in Massachusetts, were found to contain either corrosive sublimate or bi-chloride of mercury. Those who deliberately turn to "kidney cures" and "stomach bitters" as substitutes for gin and rum will go on doing so, though thousands of the devotees of patent medicines suppose that they are maintaining the strictest "temperance" principles.

In the long list in Public Document No. 34 of the Commonwealth of Massachusetts are many alleged cures for the drink habit which are more intoxicating than wines or beers, and but little less so than ardent spirits. Howe's "Arabian tonic," exploited as "not a rum drink," contains 13.2% of alcohol; Parker's tonic, recommended for inebriates, has 41.6%; Schenck's Sea Weed Tonic, "entirely harmless," has 19.5%; Hoofland's German Bitters, "free from alcoholic stimulant," 25.6%; Whiskol, "a non-intoxicating stimulant, whiskey without its sting," 28.2%; and

Colden's liquid beef tonic, "recommended for treatment of alcohol habit," 26.5; while Kaufman's Sulphur Bitters, which its maker says "contains no alcohol," contains actually 20.5, with no sulphur at all. The two liquids sold under the name of "Goldcura" for the liquor habit contained 41.11 and 28.22%, respectively, of alcohol. It is not so surprising to find it in prepa rations where nothing is said about intoxicating properties. Thus, Peruna has 28.59%, Lydia Pinkham's Vegetable Compound 20.61%, and Hostetter's Stomach Bitters 44.3% of alcohol.

Medical journals have asserted that many of the much exploited remedies produced their apparent good results solely through the alcohol they contained. The tests made by the Bureau of Chemistry in the Agricultural Department, and published last winter as a Congressional document, reveal the state of affairs which exists regarding some of the remedies which are not alcoholic stimulants. "It is perfectly evident," says the chemist in one instance, "that starch paste has little value as a medicine." Of a "consumption cure" christened "Tuberculozyne," the report is: "Not one of the ingredients, or a combination of the same, contained in the two packages examined, is of any recognized service in the cure of tuberculosis."

There is a movement in Massachusetts to impose on medicine manufacturers the requirement now applied to food products, namely, the printing of the complete formula on every package sold. Such legislation is opposed on the obvious ground that it would result in exposing trade secrets. Still, if official chemists are to continue making analyses and publishing results, this information will be, in any event, at the disposal of business rivals. The makers of really worthy preparations have everything to gain by a publication of formulæ as widely as possible, while the public interest offsets that of manufacturers who fear the light. The plan has the added advantage that its enforcement is simple. Any chemist can determine what ingredients are in a patent medicine bottle. But the Postmaster-General has a harder contract on his hands when he undertakes to say that this same mixture is a fraud because it does no good to the sufferer, especially when the sufferer himself is likely to take the other side. Yet the experiment can not fail to have interesting results.

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——Mr. J. M. Goelzhauser, 113 Upper First Street, Evansville, Ind., would like to enter into negotiations with some one who is willing to dispose of a set of 'Shakespeare's Sämmtliche Werke,' übersetzt von Rapp und Keller,' a work long out of print.

COLLAPSE OF THE "AMERICAN LEGION OF HONOR."

According to the daily papers of August 13th, a receiver has been appointed for the Supreme Council of the American Legion of Honor, and this marks the practical end of one of the oldest and at one time very popular fraternal life insurance societies conducted on the assessment plan.

This order commenced business in 1878, promising its members life insurance at rates lower than those charged by regular insurance companies. Policies were issued up to $5,000 per member, and, as usual, for a time everything ran smoothly, the membership increasing steadily, until about 1888, when it reached over 62,000 persons. The law of mortality, however, completely upset the theories of the founders and managers; death losses increased, the expected contributions became heavier and more burdensome, as time went on; the number of new members joining each year became smaller than the number of those tired of the game and dropping out. That was the beginning of the end; and now after a successful (?) business career of over twenty-six years, the American Legion of Honor joins the long list of defunct assessment companies, "gone, but not forgotten" by the unfortunate surviving members.

The insurance report for New York State shows the condition of the Legion for December 31st, 1903, to have been as follows:

Total admitted assets		$388,556.64
Contingent mortuary assets:		
Assessments called, not due	19,479.73	
" due and unpaid	22,224.59	$430,260.96
Unmatured mortuary liabilities:		
Losses adjusted, not due	$37,500.00	
" in process of adjustment	45,000.00	
" reported	50,000.00	$132,500.00
which would leave about		$297,760.96

as security for the outstanding 6½ million dollars of insurance carried by 4049 members, making about $45 per $1,000.

During 1903, fifty-one persons joined the order, taking $755,000 of insurance, while deaths and withdrawals aggregated 2004, representing $3,104,500 of insurance, showing a net loss of 1953 members with $2,349,500 insurance.

The concern was honestly managed, but its plans were based on a wrong principle. The money needed for death losses was raised by levying and collecting assessments from the surviving members, and no provision was made for payment of the "last man." As mortality by increasing age of the society increased, the as-

sessments naturally had to become heavier, which interfered with the increase of membership and brought the society to its end.

Unfortunately there are a large number of Catholic organizations, even among women, conducted on practically the same lines, that will ultimately have the same experience. There is a good deal of agitation now going on about reorganizing some of them on a safer basis. It has been shown time and again in this REVIEW that there is but one way of securing permanency to insurance companies and making them independent of a steady increase of membership; that is to base the premiums for each member according to age at entry on a standard table of mortality, providing for a sufficiently large reserve fund to pay the "last man's" claim after his death.

The sooner our Catholic life insurance companies recognize the truth of these statements and act accordingly, the better it will be for the members concerned and for Catholic society life in general. At present a good many of these societies are practically soliciting membership under false pretenses, by holding out hopes which can not be realized. On a scientific valuation of their liabilities most of these concerns would be found to be bankrupt to-day, and it is certainly not becoming to Catholic principles to endeavor to continue "shaky" societies by deceiving confiding fellow-men, or to rely on the endorsement of Church dignitaries (which unhappily are only too easily secured) for getting new passengers for a rotten craft.

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FREEMASONRY AND THE CHRISTIAN RELIGION.

[A Summary of Preceding Papers.]

The brief sketch I have given in preceding papers will, I think, suffice to illustrate the spirit of Masonry in reference to Christianity and the Catholic Church. Its foundation is an ostensible indifference in matters of religion, an indifference which pretends to place on a par Mohammedanism and Buddhism and Druidism and Christianity and every other form of religion, however absurd and false, provided only that a select few admit some kind of a Supreme Being. Christianity is for Masonry but one of the many religious varieties that divide mankind. It is not the one true religion. It will be admitted into the crowd of religions tolerated by Masonry, provided that it will welcome all others on an equality and not insist on any prerogatives of its own. If it insist that truth is one, and that it is the truth, it presently becomes for the Mason too sectarian and is swept aside. Masonry states ex-

plicitly that it is not Christianity, for otherwise, as it tells us, the Jew and the pagan could not partake of its religious enlightenment—could not learn from it the true nature of God and of the human soul.

Jesus Christ therefore for Masonry is not God. Jesus Christ therefore is not the corner-stone of Masonic religion and morality. If some Masonic writers have sought to delude themselves or others by the Christianization of Masonry, i. e., by the Christian interpretation of Masonic symbols, they have labored in a work that does not belong to the ancient system, have gone to almost unwarrantable lengths in sectarian interpretation, and hence find to-day Jesus Christ omitted by a "slight but necessary modification" even from those texts of Christian Scripture which directly refer to Him.

On the other hand, Masonry is ever overflowing with admiration for paganism and its mysteries. These are ancient—these are sacred—these come from the pure religion of the patriarchs—these are to be studied and imitated.

The exoteric Mason, we are told, does not know this. He has not discovered the true aim of the organization. He thinks that it is a mere benevolent, a mere social gathering; and exoteric Masons form, we are again told, the greater portion of Freemasonry. We are therefore not astonished that in their ignorance they speak of Masonry as they do, and admire an institution whose adepts have as little scruple in deceiving them as in deceiving us.

When, however, there is question, not of Christianity in any form, but of Christianity in its true and Catholic form, Masonry conceals its feelings less and less. It recruits its ranks among us mainly from Protestants, and it works out its own ends by fostering in them bigotry against the Church: Calvary is a place of rest and refreshment; Friday noon is the hour at which the brethren receive their wages; the cross becomes a sacred sign of ancient paganism (Encycl. pp. 194, 195); its inscription I. N. R. I. is made to signify Igni Natura Renovatur Integra, by fire nature is perfectly renewed (Encyclopaedia p. 366), a formula that but thinly veils Masonic sensualism. No wonder then that the life of the Catholic solitary is an abomination to Masonic eyes, and that in their blind antipathy Masons prove themselves more pagan than the pagans themselves. Neither is the august head of the Church spared his measure of obloquy, for "the disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household." (Matth. x. 24, 25.)

BOOK REVIEWS AND LITERARY NOTES.

Theo-Scientium. By John M. Russell, Author of Seven Ages. 87 pages 12°. Paper, 25 cts.

By an interpretation altogether sui generis, the author tries to prove from texts of Holy Scripture that Heaven is inside of the sun, Hell outside; that light is an emanation of the fallen angels and made its appearance only when Lucifer was cast out from Heaven; that Hell will not be so bad as "superstition" now-a-days believes it to be, since it will speedily end with the complete annihilation of the damned, etc., etc. The author states that he has sent both this pamphlet and his book on the Seven Ages to the Biblical Commission appointed by the Holy Father with a request to pronounce on the value of his new exegesis. He will have to wait a long time for an answer. The Commission has more important work to do than to judge the work of cranks.

——There is not much new to be said about Francis Parkman after Mr. Farnham's biography, but Mr. Sedgwick's volume in the "American Men of Letters" series (Houghton, Mifflin & Co.) gives a succinct and readable account of that heroic life. In the chapter summing up Parkman's "Character and Opinions," Mr. Sedgwick says:

"By his creed and by his practice he belonged to the sect of the Stoics, a disciple worthy of the sect's happiest days; his favorite virtue was fortitude, and of all men of philosophic mind, Marcus Aurelius was his accepted pattern. In his youth he jotted down in his private diary his resistance to the strongest temptation that assails the body; and his manhood was a constant obedience to self-restraint, in order that he might fulfil his work. In spirit he was always mindful of the ancient emperor's words, 'Take care always to remember that you are a man and a Roman; and let every action be done with perfect and unaffected gravity, humanity, freedom, and justice.' His friends bear witness that again and again he had to restrain his vehement impulses to rash speech or action; again and again with a calm exterior batten the hatches on a mutinous mood."

——The *Stimmen aus Maria-Lach* (4. heft) justly criticize the editor of the new edition of the late Professor Weiss' monumental 'Weltgeschichte,' Professor F. Vockenhuber, for injecting into the pages of that useful and staunchly Catholic work, dangerous doses of Liberalism and historic error. After quoting a few samples of such prevarication from the latest

(sixth) volume, the critic says, and as a subscriber to the new edition of the book we heartily assent to his opinion, that "it would be truly deplorable if the old and reliable work of Weiss would, by further additions of this sort, cease to be for Catholics what it has been up till now, and what it could easily remain"—namely, a first-class, aye, the very best universal history on a larger scale accessible to German speaking Catholics.

——The late Professor Mommsen wrote in the copy of his 'Roman History' which he sent to our American historian George Bancroft, some lines indicative of his feelings towards the United States which are not so widely known in America as they certainly deserve to be:

"Wir sind vom selben Schlage,
Uns hebt dieselbe Flut,
Ihr braucht die alte Sage,
Wir brauchen frisches Blut.
Des einen Volkes Gründung,
Das war, das bleibt uns, Rom,
Vertiefung und Verbindung
Baut jetzt am Völkerdom.
So klingt hier die Parole,
Sie klingt auch drüben wohl,
Vom alten Kapitole
Zum neuen Kapitol."

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MINOR TOPICS.

Congregational Singing of the Plainchant of Solesmes.—From a Rome correspondence of the *Freeman's Journal* (No. 3708) we reproduce the subjoined paragraph:

"The people that attended High Mass on the feast of SS. Peter and Paul at the interesting church of Santa Maria in Aquiro were much surprised to receive, each of them, men, women, and children, a printed card containing, both in Latin and Italian, the Gloria, Credo, and Agnus Dei. They did not understand the meaning of it until they found at the Gloria that here and there among them individuals were singing this part of the Mass according to the Plainchant of Solesmes. Before the Gloria was over they realized that they were all expected to join, but though Romans are not credited with a surplus of bashfulness, especially in church, the hymn was almost over before many of them plucked up courage to begin singing. There was a noted improvement at the Credo, and at the Agnus Dei at least a hundred of the congregation were doing their best to swell the sacred melody. Last Sunday the experiment was repeated with increased success, and the fathers who minister in S. Maria in Aquiro are quite convinced that their people will take kindly to congregational singing. As

it is quite certain that many bishops and rectors of churches in the United States, England, Australia, Scotland, Ireland, and elsewhere are very anxious to introduce the old Catholic custom of congregational singing during the liturgy, it may be interesting to describe how this first experiment in Rome was made a success. First a body of young men belonging to the Circolo di San Pietro were taught the Plainchant of the Gloria, Credo, and Agnus Dei. A couple of lessons were quite sufficent. The same instruction was then imparted to a number of school children, and they learnt their lesson even more quickly than the young men. On the appointed day most of the latter were placed together near the altar rails, while the remainder were scattered through the body of the church; the children were gathered in a body near the centre. In this way a nucleus of singers was formed to encourage and guide the untrained multitude. It may be that some similar plan might be successfully adopted in the large towns of America."

The Floods of the Mississippi and Missouri in the Spring of 1903 are well described and illustrated by H. C. Frankenfield, in Bulletin M of the U. S. Weather Bureau. The flood of the Mississippi rose so nearly to the crown of the levees near Greenville, that the river boats were required to run at reduced speed, so that the waves from their paddle-wheels should not begin a dangerous overflow. Even after this precaution, Greenville was invaded by backwater spreading up the valley from a crevasse in the levee some miles to the south. The successful prediction of the flood by the Weather Bureau was truly remarkable. On March 9th it was announced that the flood, already within 1.4 feet of the highest water ever recorded, would continue to rise for three or four weeks, and that a stage of 21 feet at New Orleans should be prepared for. As a matter of fact, a stage of 20.4 feet was reached at New Orleans on April 6th and 7th. Many of the full-page plates are of exceptional interest; notable among them are those of the Missouri Pacific Railroad bridge at Kansas City, loaded with locomotives, and the only one of seventeen bridges that was not carried away; a levee restraining the high flood waters from the lower plain; the rush of the waters through the Holly Bush crevasse. A remarkable instance of foresight is presented. The Fort Jackson and Grand Isle Railway follows the right bank of the Mississippi for a stretch below New Orleans, and a train loaded with repair materials was kept in the yard at one of the stations ready for prompt despatch. A break occurred in the levee at Magnolia, thirty-six miles below New Orleans, on April 5th, and the water was soon 60 feet deep where the levee had stood. The train was at once sent to the spot, and, after ten hours of hard labor, the break was closed. "A further delay of one hour would have precluded any hope of closing this crevasse," according to one of the State engineers, and then some of the finest sugar plantations in Louisiana would have been flooded.

School Savings Banks.—Several years ago there was some discussion of this subject in THE REVIEW. From a folder compiled by J. H. Thiry of Long Island City, N. Y., we now get some information how the school savings bank works in New York State. An act of the legislature there makes it lawful for the principal or super-

intendent of any public school or schools in the State or for any other person designated for that purpose by the board of education or other competent school authority, to collect once a week or from time to time small amounts of savings from the pupils and to deposit them in some savings bank in the State to the credit of the pupils respectively, or, if the amount be insufficient for the opening of individual accounts, in the name of said principal or superintendent in trust, to be by him eventually transferred to the credit of the pupils to whom it belongs.

Mr. Thiry is eloquent in praise of the school savings bank idea and asserts that "every consideration of good public policy and healthful social conditions points to the necessity of the practice in the public schools"; but it is not easy to avoid the conclusion that the regular savings banks are safer and sufficient for all purposes, being readily available and practically secure. Besides, in the words of the Chicago *Journal* (July 28th), "is it not overworking the public educational system to introduce money considerations there?.....Is there any danger of the American people's children coming up not caring enough for the possession of money?" We are informed by the folder before us that "the school savings bank system is now in operation in 789 schools of 106 cities in 26 States, and the 90,961 scholars of these 789 schools have saved $1,357,930.25, of which $868.276.02 has been withdrawn, leaving a balance of $449,654.23 due little depositors to Jan. 1st, 1904." Mr. Thiry thinks these figures "speak well for the system."

The Shorter Working-Day.—An interesting contribution to the question of the shorter working-day is supplied by the August number of the *Monthly Review*, published by the National Civic Federation. The basis of the article is an analysis of replies returned to a query addressed to a large number of employers. The question read as follows: "Do you regard it a practical proposition to gradually reduce hours by voluntary uniform agreement through a given industry, providing the employés agree to abandon any arbitrary restriction upon the output?" There were nine hundred and twenty answers returned; and of these six hundred and seven were in the affirmative, though various reservations and qualifications accompanied many replies. There is a quite general belief that shorter hours would result in better social conditions. In other words, there is little fear that the laborer would not advantageously use his increased leisure. The fear of enhanced cost of production involved in the scheme is a stumbling block to many. The necessity for continuous operation involving the two-shift system is another very serious obstacle in some industries. This is true, incidentally, of hospital work, where the two-shift system means a twelve-hour day for the nurse, and the three-shift system often means serious detriment to the patients. There are some employers who take the position that an intentional restriction of output which a proposal of this kind, if made to the laborers, would imply and tacitly sanction, makes the bargain essentially immoral in character (?). Other employers express doubt of the agreement's being kept by the unions. It is an encouraging fact that in general the labor-day in this country in the last few decades has declined, but the speeding of machin-

ery and the increased nervous pace of work are counter-considerations that can not be overlooked.

The Fruits of "Yellow" Journalism.—The Chicago *Chronicle* in a recent issue described a significant incident which took place in a Chicago court. Three young robbers and murderers who had confessed their guilt, the two Formby brothers and young Dulfer, were before Judge Chytraus. The leader was questioned by the magistrate in a kindly way as to his reading habits. The only book he designated as read by him from choice was the 'Life of Jesse James,' and as to newspaper reading he answered: "I always read Hearst's *Chicago American*. I read all about the car-barn bandits in that newspaper and all about other crimes. I thought it was 'easy money' from the way things read."

Here is "confirmation strong as proofs of Holy Writ," hot from the practice of murder, of the vicious, degrading, criminal, damning influence of the type of newspaper branded with the name of yellow, the color of the warning flag of pestilence. The thief's reading in book form is not to be considered in comparison with the yellow bulletin of villainy flaunting under the eyes of the world all day, every day, steaming with the latest fetid details of crime and horror.

Here is one of the thousands they have corrupted who sees it, too late for him, but not too late for the warning.

——This is the way one soi-disant Catholic newspaper is trying to increase its list of subscribers:

"In order to increase our subscription we have made arrangements with the *Post-Dispatch* of St. Louis, Mo., to furnish the daily *Post-Dispatch* and Sunday *Fost-Dispatch* and *Catholic Journal* from now until December 1st, 1904, for $1, which is far less than cost. Every one should have a daily paper during the coming campaign. Our old subscribers can obtain the daily and Sunday *Dispatch* for the same time by paying us $1."—*Catholic Journal*, Memphis, xxix, 12.

The *Post-Dispatch* (this remark is superfluous for any one who lives in or near St. Louis) is a sensational newspaper of the type now commonly called "yellow." What hope can we entertain for a Catholic daily press if our Catholic weeklies, instead of combatting the "yellow" journals and exposing their bad character and influence, assist in spreading them among their Catholic readers?

——We thought the American papers carried off the palm for grotesque descriptions of Catholic ceremonies, but it now appears that the Scottish journals have outrun them. A Glasgow paper dismisses the vesting of the Archbishop with the words, "His Grace was adorned with the amice." An Edinburgh paper tells how "the Bishop of Argyll and the Isles sang Haydn's Sixteenth Mass," and how, on the same occasion, "the thurifer was swung gently to and fro in front of the altar." But the prize for fine writing must be awarded to the Highland journalist, who, describing a High Mass sung by Prior Vaughan at Fort Augustus, wrote as follows: "At this point in the proceedings, the very rev.

gentleman turned round and observed in stentorian tones: 'Dominus vobiscum!' "—*Casket*, lii, 32.

——Several articles contributed by the late J. R. Gasquet, M. D., to the *Dublin Review* have been gathered into a book. One of them contains this passage: "I was myself led to adopt the Thomist philosophy, not from any preconceived idea of its authority, but from finding it had so completely anticipated, in all its main outlines, the methods and inferences of physiology. I was struck with the contrast between this and the modern schemes of philosophy, which seemed to have no relation to physical science, even when they were not contradicted thereby." Elsewhere Dr. Gasquet says that "the psychology of Aristotle, as stated by St. Thomas, is in substantial agreement with the conclusions of modern science."

——We read in the *Catholic Union and Times* of Buffalo (xxxiii, 15): "The St. Louis Dems went the Chicago Reps a few better in the matter of Catholic prayers at the national convention. The best Chicago could do was a parish curate; while the St. Louis convention opened its session.....with prayer by Archbishop Glennon."

This prayer by our esteemed Archbishop has worried some of our contemporaries not a little. We hope they were reassured when they learnt from the *Western Watchman* (xvii, 35) that when Msgr. Glennon "invoked a blessing on the National Democratic Convention," he simply recited the "Our Father," blessing himself before and after.

——We have before us the report of a local charitable society, which is so typical of many which have come to our notice, that we can not help commenting on it here. The report shows that the sum of $712 was raised by means of a theatrical performance, for the purposes of the society; that the expenses incident to this performance amounted to $593.50, so that there was left a balance of little more than one hundred dollars for dear charity. Six hundred dollars for pleasure and one hundred for the poor: Such is modern charity!

——We learn from the Milwaukee *Catholic Citizen* (July 16th) that the "Knights of Columbus" now have a ladies' auxiliary:

"A court of the Daughters of Isabella, an auxiliary of the Knights of Columbus, was organized at Cuba City (Wisconsin), Sunday, July 10th. Court No. 4 starts with a membership of thirty-five. The exemplification of degrees took place at Florine hall, after which the members and their invited guests repaired to the C. K. hall, where a spread awaited them."

——The deaths from smallpox in the United States army in the Philippines ought to convince any one of the futility of vaccination, for Surgeon Lippincott says our army is the best vaccinated of any army that ever took the field: 714 cases; 249 deaths—35% deaths.

——Catholic Lady Teacher wanted in an English speaking country parish in Southern Illinois. One preferred who can play the organ. Address THE REVIEW.